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IMMORTALITY



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THE DIALOGUE

The Editor's Tripod — Literature — Literary Notes — Special Lectures in Chicago.

VOLUME I.

NUMBER 1.

J.C.F. GRUMBINE
EDITOR

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"IMMORTALITY"

(This Magazine is officially endorsed by the Psychical Club of Chicago.)

is a quarterly philosophical magazine, and occupies a unique and special field of labor and ministration. It is devoted to the *a priori* philosophy and emphasizes the *metaphysics* of Christian Science, Divine Science, Mind Cure, Mental Science, Psychopathy, Theosophy, Occultism, Mysticism and Spiritualism. It is also the exponent of the *Rosicrucians* or the *Order of the White Rose*. It is edited by J. C. F. Grumbine, the author and lecturer. The magazine will contain as special features a homogeneous list of articles from the most brilliant cultists and exponents of these various systems of philosophy, and each number will be worth the price of subscription.

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IMMORTALITY

THE SOUL'S ETERNALITY.

ALL philosophical research may be conducted from two different standpoints, viz., the empirical and the transcendental. By the former method, things are considered as they appear to us, as the senses present them to our minds; by the latter method they are considered as they really are, not depending on, but transcending the senses. From the empirical standpoint, we behold the physical aspect of things which is the wrong side of which the spiritual aspect is the right side. The wrong and the right side, however, rest on truth. To investigate one side and ignore the other is misleading, leads to conclusions that are incomplete and to knowledge that waits to be achieved. Hegel in his masterly grasp of higher principles truly says:

“Every thought involves its contradictory; but the contradictory is not a mere negation, it is in itself positive; the conception of unity is not more positive than its contradictory, the conception of plurality. Every thought, therefore, as it involves its contradictory adds to its own contents, and by the combination of the two contradictories, we rise to absolute knowledge.”

That “rising to absolute knowledge” is the aim which all philosophical researches seek to attain, more so even than the scientific researches, for science is concerned with facts, whilst philosophy is concerned with principles back of the facts, with the subtle realities of which the facts are but the grosser manifestation.

It is scientifically demonstrated that the knowledge received by the eye is not the result of radiation in the object perceived,

soft arms of the atmosphere." . . . "the soul circumscribeth all things" . . . "the soul knows only the soul."

Why does "the soul know only the soul"? Because there is nothing else to be known, because it is the Absolute Reality, the last term back of which nothing is. The word Immortality applied to the soul, is a self-contradiction, for immortality implies *mortality*, which in its turn implies *birth*, a quality which cannot be predicated of the soul, for in looking for the soul, we are looking for the last Essence, for that which projects a shadow, but is never itself projected; for that which supports all manifestations, but is not supported by anything; for that which radiates upon, and illumines objects, but is not illumined by any, nor radiated upon. We are looking for that upon which the whole universe reposes, but which reposes on nothing, the primeval cause of all things which never can be an effect, the Absolute Reality of which the world is but the mask. How, then, can the word "immortality" be attributed to that which exists neither in time nor space, that which is infinite, pure, simple, omnipresent, omniscient, omnipotent, the One without a Second (Ekadvitya)?

The Soul is not "immortal," it is eternal, infinite, limitless. Stripped of these attributes, what remains is something which exists in time and space, which is finite, which is a creation, a form, hence perishable. But let us grant for a moment that the soul as commonly understood, is a form, a set of limitations. Obviously, the form in itself has no existence, for when we look at a gold ring, we cannot think of the ring as distinct from the gold and the only real thing in it is the gold, for, in an instant we may destroy the form but the gold, the substance never can be destroyed, it may be resolved to its native state, but destroyed never—matter is indestructible. Similarly with the hypothetical formal soul, its form may *and must*, be destroyed—it is the inexorable fate of all forms,—but there remains the essence, the substratum which defies all attempt at destruction and which stands pure, self-existent, self-luminous when the form that obscured it has passed away. If we may call the formal entity *soul*, then the essence, the formless and infinite of which the formal entity was but a mask, what shall we call it? Emerson calls it the "Over soul" to shield himself, I suppose, from the aggressiveness of Orthodox Churchianity. There is but one infinite soul, it has no "over" nor "under" connected with it, it fills all space and beyond space, it is the Boundless, the Unconditioned, the Absolute,

the *Eternal*. "That by which everything is known, that which is not known by anything, realize that knower to be the Atma." (Shankara.)

A test of the imperishableness of the soul is that a man cannot think of himself as dead. Aspirations are incessantly flowing out of the breast of man, aspirations for rising up and reaching out towards the beautiful, the perfect. Many and diverse may be the roads he takes, but his face is ever turned towards the light.

"Different rivers taking their starts from different mountains, running straight or crooked, at last come into the ocean, so Shiva, all are coming into Thee!"

Intuitively, man knows that he is free and no attempt to circumscribe his freedom, however trifling it may be, remains without his emphatic protest. His true nature is freedom. Can there exist two free beings in the universe or out of it? Like the Sphinx man may say:

"I am the sum total of ancient wisdom, I am the synthesis of man. I have a brow which thinks and breasts which heave with love; I have the lion's claws for the fight, the bull's hips for labor and the eagle's wings for ascending towards the light."

These are all attributes of the soul reflecting in man, vehicles, as it were, by which he may rise to self-realization and see the soul back of the form, the Infinite back of the finite, the Eternal back of the perishable.

"The sun does not shine there, nor the moon or the stars, nor these lightnings and much less this fire. When it shines, everything shines after it; by its light, all this is lighted!"—Katha Up. ii. 5-15.

The indomitable courage that braces a man for action; the hope that flows ever new from his breast; the love that streams out of his heart; the reverence that subdues his native pride; the devotion that makes him forget all, even his own life, to rush into danger and save others; the genius that glows in his works, all these rest on a principle that is eternal, not on one that is transient. Only the Eternal, the Infinite can reflect in man beauties which transcend the world of senses and of facts, only the Omnipotent radiance can throw a tinge of supreme glory on the play of the elements in nature. Says Walt Whitman:

"What do you think is the grandeur of Storms and dismemberments and the deadliest battles and wrecks and the wildest fury of the elements and the power of the sea and the motion of na-

ture and the throes of human desires and dignity and hate and love? "It is that something in the Soul which says: 'Rage on, whirl on, I tread master here and everywhere, Master of the spasms of the sky and of the shatter of the sea, Master of Nature and passion and death, and of all terrors and all pains!'" "

THE SWAMI ABHAYANANDA.

POST-MORTEM DATA OF IMMORTALITY.

THE question of human immortality has always been one of profoundest interest to the entire human race, and it surely cannot be otherwise when we take into account the innumerable yearnings and aspirations toward a larger degree and fuller manifestation of life than even the happiest and most favorably situated among us at present enjoy. Arbitrary theology has sought to divide the states of human consciousness in the realms of experience beyond the grave into two, three or four distinct localities, entitled Heaven, Paradise, Purgatory and Hell. The first and fourth of these states only are admitted to exist by the narrowest thinkers among falsely-styled Evangelical Protestants. The English church favors the idea of three, while the church of Rome teaches concerning all four. When we turn from Christendom to non-Christian lands, or from a study of Christianity to other systems of religion, we find Orientals making mention of Nirvana, Devachan, Kama Loca and Avitchi, which four terms are almost the exact equivalents of Heaven, Paradise, Purgatory and Hell. This fourfold division seems sufficiently ingrained in general human consciousness to entitle it to more than passing comment, and as claims are being made today on every hand that we are in the midst of a new spiritual revelation, we may profitably inquire how far today's revelation supports or tends to overthrow the time-honored doctrines already mentioned. Heaven, if it means anything at all, signifies a state of happy, painless life where rest from all care, anxiety and sorrow is complete. Paradise and Heaven, according to the teachings of Swedenborg are about the same, though the popular definition of Paradise is a state of peaceful waiting or of blissful expectancy combined with gentle preparation for brighter joys to come. Purgatory, as the word implies, signifies a discipline of purification and may be styled with propriety a bath of fire, into which the sullied soul is plunged, not that it may be tortured or destroyed, but that all stains of imperfection and error may be purged away. Hell, though frequently defined as a state or place of never-ending torment, does not etymologically signify anything other than an enclosed chamber or prison, or any small, dark region in which

limitation has become fixed. Salvation really means health, from the Latin *salus*, and kindred terms, while damnation means arrested development. A great many varied and much modified definitions may be given of all these terms, but their root significations are clearly marked. There never was any warrant for supposing that the spiritual manifestations of the olden time (any more than those of today) proceeded either from the highest of heavens or lowest of hells, and from nowhere except those extreme states, yet such has been the inference foolishly drawn by many who are far more given to making bold assertions than to carefully weighing evidence. The intelligent comparer of Bible stories with modern testimonies cannot fail to discover a striking analogy between the two. In olden days there were seers or prophets on the one hand and wizards or necromancers on the other; and between the pure white magic of prophets devoted to righteousness and the foul black magic of sorcerers committed to mischief, there ranged (as there ranges still) an inestimable variety of mediocre manifestations of psychic force, including everything which at the present moment furnishes subject-matter for psychical research. Spiritualists have often been too prone to take phenomena for granted in the sense of attributing it to an exclusive source instead of holding themselves open to the logic of evidence in all directions. Spiritualism is true, so is telepathy a fact. Communications are constantly being received from "departed" friends, so also are messages coming to us frequently from those who are yet enwrapped in flesh. Fraud does not cover the ground occupied by all ambiguous phenomena, but it does often appear in varying proportions in the close vicinity of genuine manifestations as gold and far less precious material are found side by side in the Klondike region and other centres of mining activity. Specimens of ore contain percentages of gold, but they are not all gold all the way through. Here comes in the often difficult task of examining and sifting. Did we believe that the unseen universe was totally unlike this visible plane of human action, we might summarily dismiss all inquiry by dogmatically asserting that whatever comes from the world of spirits comes either direct from Deity and is therefore unsullied truth, or else from Satan, and is consequently gross deception. Happily for our educational prospects we can fall back upon no such easy solution of the ever-pressing mystery of the borderland with which we are beset continually. All sorts and conditions of men,

women and children go on existing on the subjective side of their present embodiments after their discarnation; for all that death is, is a casting off of a coat of skin or robe of flesh. An embodiment continues in the post-mortem state for it is not the body but only its corresponding fac-simile which has died. Shakspeare has shown us the spirit in armor and has also given us the phrase concerning the grave, "that bourne whence no traveler returns." There is inconsistency, not in the poet's setting forth of psychic mysteries, but in prevalent ignorance which seems too dense to compare Shakspeare with himself and deduce an honest inference. Herbert Spencer made a difficulty of the idea of perpetuated clothing in the spirit-world simply because he failed in that instance to connect *pre-* with *post*. Pre-existence and post-existence are corollary. We think of our raiment before we can don or manufacture it, therefore our garments are mental rayment before they become material raiment. The study of the origin of common words is extremely helpful, because as we learn to speak clearly, we shall think more clearly, the very effort to secure clearness of speech being a mental attempt to remove obscurity from thought. The general terminology of spiritualism needs revision, and no Spiritualist need be offended at this statement. As the time for celebrating the golden jubilee of modern spiritualism draws near, it would be well for all who are expecting to take part in the great celebrations to be held in Rochester and London, to prepare papers as free as possible from such hackneyed expressions as "spirit-return" and many others of similar import. We are by no means unaware of the attachment felt to these old phrases by people who have employed them in season and out of season for fifty years or less, but as we are not seeking to destroy any portion of a beautiful philosophy or to cast a slur upon any practically useful demonstration of the continuity of life beyond so-called death, our plea for an improved lexicon need not be considered an affront to Spiritualism. We must learn to think of ourselves as continually in the midst of a limitless ocean of life which is spiritual. The terms "matter" and "spirit" may be hard to define, for we certainly cannot in the face either of modern science or ancient philosophy, (and these two are rapidly becoming unified) conceive of any portion of universal substance as dead, inert or altogether insensate. Vibration and temperament are words which constantly escape our lips, but as yet the popular intellect has by no means grasped anything like an adequate measure of

their significance. Below the red and above the violet ray of the spectrum are beautiful colors visible to clairvoyance, though veiled from ordinary sight. Music has its overtones and undertones which the sensitive ear of the clair-audient readily detects, therefore we are not called upon to consider the improbable when by means of automatic writing or in some other way we are informed that our hands can be directed by individual embodied, intelligent entities who are quite as real as any of our other neighbors with whom we hold more direct, open and frequent converse because their present expressions are more nearly in accord with our own. Any religious denomination which denies spirit-communion is suffering from dry-rot and will soon cease to exist, as nearly all vitality must have gone out. It is further true that a grossly materialistic form of spiritualism is an anomaly, and wherever it prevails societies break up, interest wanes, and "the cause" languishes. Spiritualism has its distinctly ethical, philosophical, scientific and other aspects, but it ought to become the basis of a universal religion in the right (not in the distorted or even in the conventional) meaning of that word. The scientific aspects of Spiritualism border so closely on so many theological questions that directly one touches on modern marvels one is confronted with opinions concerning reputed *miracles*. It is surely reasonable to say that what could be can be, and what can be could be. Therefore, if there were miracles there probably are, and if there are, there probably were. Time and place do not affect such phenomena as depend on conditions for production any further than this: If conditions are observed at one time or in place and not at other times or elsewhere, then of course phenomena occur when and where the necessary conditions are met with and not otherwise or elsewhere. Science in its outward demonstrations is always a step behind science in its spiritual workings. Every wonder accomplished by electricity today and every marvellous mechanical triumph has been prophetically and miraculously anticipated, *i. e.*, it has been described in poem or romance before it literally occurred, or it has been proven in the singular experience of some supernally gifted seer or sage who was either a "man of God" or "in league with Satan" according to the verdict passed upon him by his contemporaries. There is no arbitrary line between telepathy, thought-transference and kindred phenomena and direct intercourse with the so-called dead; we cannot, therefore, draw such a line and

maintain it, the blending phenomena far too closely interlink. Dr. J. M. Peebles, who has recently returned from his latest visit to India and other Oriental countries has contributed to the literature of Spiritualism a most interesting and instructive book on the strange phenomena wrought by Asiatic wonder-workers, comparing such with similar results produced in Europe and America through the agency of spiritualistic media. Dr. Peebles in common with all experienced travelers and investigators who keep all their faculties alert, does not hesitate to declare that there is a close resemblance between the magic of one country and another, that white, black and all shades between can be witnessed everywhere. Our own statement is that though in the highest philosophical meaning of the word we fail to prove immortality through psychic phenomena of the average types, yet we do most certainly demonstrate not only the bare fact of the continuity of human existence in individual form after physical dissolution, but what is much more, we prove, if we are logical investigators, that there is no appreciable difference between our interior state here and there or now and then,—and why should there be? It is well to strip the post-mortem state of all foundationless glamor and permit it to appear in its true light as simply the subjective of our present objective. This view of the “here-after” by no means strips it either of its solemnity or its beauty, but simply takes away that attribute of unnaturalness which has led to so many religious vagaries, and also to so much reactionary materialism. By studying into the law of correspondence and determining to trace the inseparable union forever existing between the outer and the inner expressions of being, we arrive surely at a logical philosophy which does not permit of any separation in thought between the order of this world and that of any other conceivable condition of existence. Ante-mortem and post-mortem states of existence are virtually the same, because after dropping our material robes we are not really changed from what we were before. As to the knowledge and capacity of our friends who dwell in the psychic but are removed from the physical state, of them it may be said precisely as it may be said of us, that power of action is determined solely by rate of progress. As the “psychical movement” continues to advance in all its manifold directions we may surely expect to behold so great an unfolding of man’s latent psychic ability that what in olden times passed muster as supernatural occurrences will in days to come be

regarded rationally as a normal consequence of increased knowledge and due to a change for the higher in the rate of average human vibration.

W. J. COLVILLE.

THE METAPHYSICAL ASPECT OF IMMORTALITY.

I AM going a step outside the line which science would recognize or which can be verified by any one easily. I am coming now into the more difficult experiments in regard to the existence of the soul. I mean by the soul a living, self-conscious intelligence, showing forth mental attributes at will, and able to show forth attributes higher than mental as it grows and develops and asserts itself on higher planes than the physical and the astral. The beginning of training along this line of thought, which leads us really into what is called the practice of Yoga, is first to use your mind to control your body and your senses so as to convince yourself that the mind is something higher than the body, more powerful than the senses. Set yourself to work to check some expression of the senses to which you habitually have yielded; cease taking some article of food that is very attractive; drop some form of drink that is very pleasurable and stimulating; leave off some form of physical pleasure to which you are particularly addicted. I do not mean give it up altogether, but give it up for a time, to show that there is something in you, to prove to yourself beyond possibility of dispute that there is something in you that can control all that part of your nature which you call the senses or the bodily expression. Make yourself do a thing against the desire of the senses, and choose a time when the sense is rampant, when it is longing for that particular gratification, eager to have it, when the thing is right in front of you and you are just putting out your hand to grasp it. Stop and say: "I am stronger than you; you shall not gratify that desire." The only use of the experiment is that it convinces you as nothing else does that you are not your senses and not your body; that you are something higher—let us say for the moment, the mind, and that you can control this body and these senses that very often run away with you. I do not mean that you can always control them; you cannot until you practice; there will be times when the senses like unbroken horses will, as it were, take the bit in their teeth and run away with the mind and everything else and you plunge right after them; they carry you off; but you will know even then that they are carrying

you off and you feel that they are stronger than you and are having their way. In a sort of upside-down fashion even then you will distinguish between you and the wild headlong influences and impulses that hold you captive for the time.

Now, that is a very elementary experiment, but you had better do it so as to be sure there is something in you stronger than the senses.

Let us suppose that you now are ready to take the next step. It is able to control the body; it is able to control the sense. Is it able to control itself? You take up a very difficult book and you want to master that book. A good deal depends on your mastering it. Perhaps you are going to pass an examination. Unless you can master that book in the night time you will fail and that will throw you back in your career; and you sit down and work at it; your mind wanders; when you want to concentrate on some mathematical problem you are thinking, you find, of something quite different; your mind goes off and you have to bring it back; and this happens over and over again, and you put your book down and you say, "Oh, I am not in the humor; I cannot do it." What sort of a mind is that? It won't work when it is wanted, and it can't do what is its special business, because it is not in the humor. And then you begin to say, "Why shouldn't I control the mind?" And in that very phrase you are asserting something that is higher than the mind—I. "I mean that this mind shall do what I want it to do and to be fixed on that book." You concentrate your attention; you gather up something which is strong in you and you fix the mind on that subject and you work at it. What is it that has done it? It can't be the mind that has done it, which has been running all over the place. It is something that is there which is able to master the mind and turn it to that point where it is wanted to work. Then you feel, "That is the thing I am going to look for now. I have found that the mind is above the senses—I know that, but here is something which is above the mind, and I must go in search of that. Perhaps that is the soul. The force that I feel, which masters my vagrant mind, this strength that I find within myself, which groups my wandering thoughts and compels their obedience, what is that? That seems to be myself. I am controlling my mind." When that point is reached and when the habit has been made of the mind being fixed on a thing at order, there will have grown up a very definite consciousness of a some-

thing which is behind that mind and masters it as the mind did the senses, and then the student may think it worth while to take steps to find out what that something is, and then generally he will have to ask somebody who has gone rather further in this than he has, "What is the next step that I ought to take? I find something here that is higher than, more than, the mind. How am I to find out what it is?" And in some book that he reads, or by some one whom he meets who can explain to him, he learns there are certain practices, definite practices, what is called meditation, and by following out those you can develop that consciousness which is higher than the mind.

When a person has reached this point, if no other person comes in his way you may be sure that he will find a book; he will take up the book in the public library and read it; or some friend will say, "Have you seen that book?" and will introduce the book to him. Somehow or other the book will come in his way. Because there are always more advanced souls watching to see when any soul evolving reaches the point where it can take help; where it is ready for further help; and if there is not available some one in the physical body who can give the help that that soul wants, then it will be directed to the finding of the book where the practical teaching will be given. It is the action of the helpers of men who come with a helping hand to that seeking soul and place within its reach the knowledge that is the next step in its experiments, and rules for meditation will be found and studied and practiced, and when those rules are studied and practiced what happens is this: That with each day's meditation the consciousness beyond the mind grows stronger and stronger, more and more asserting itself, more and more as it were revealing itself, until presently the whole centre of consciousness will be shifted upwards and the man will realize that he is not at all his mind, but a great deal more than the mind, and he will then begin to sense things that the mind cannot sense, become conscious of thoughts that the mind is unable to appreciate; and now and then there will come down a great rush, as it were, of thoughts that dominate the mind and that the mind is unable to explain, although it realizes them as true when once they are presented to it. And then arises the question: "I did not argue myself up to this; I did not reach it by logic; I did not reach it by argument; I did not reach it by thinking. It came to me suddenly. Whence did it come?" And the

consciousness arises slowly, "It came from myself; that higher part of myself which is beyond the mind and which in the quiet of the mind is able to assert itself." For as has often been said, just as a lake unruffled by the wind will reflect sun, or mountain, or flowers, but ruffled gives only broken images, so when the mind is quiet the higher thought is reflected in the lake of the mind, but as long as the winds of thoughts blow over it, it is ruffled and only broken images are seen.

In the quiet of the mind, then, the higher thought asserts itself. Then comes another stage, a higher stage. The student tries more and more to identify himself with the higher thought; gropes after it, as it were; tries to feel it as himself; concentrates his effort and keeps the mind absolutely still; and at some moment of that experience, without warning, without effort, without anything in which the lower mind takes part, suddenly the consciousness will be outside the body and the man will know himself as the living consciousness looking at the body that he has left. Over and over again in different scriptures this statement is found. You may read, for instance, in one of the Hindoo scriptures, that a man should be able to separate the soul from the body as you may separate grain from the sheath that enfolds it. Or, in another phrase, that when the man has dominated the mind he rises out of the body in a brilliant body of light—a statement literally true, the body in which the soul arises, the soul itself, that is luminous, radiant, glorious exceedingly, a body of light. No words could better explain this appearance, no phrase more graphically describe the man rising out of the physical body in a body of light.

I quote that ancient scripture in order that you may not for a moment imagine this is simply a modern investigation. All those who know the soul have passed through that experience. It is the final proof that the man is a living soul; not argument, not reasoning, not inference, not authority, not faith, not hearsay, but knowledge. I am this living consciousness, and that body I have left is only a garment that I wore. It is not me; it is not myself. That is not I; I am here; that I have thrown off; I have escaped it; I am free from it. And that experience mentioned in those ancient scriptures is mentioned in other scriptures, too; it is the invariable experience of the prophet, and the teacher, and the seer, for none can faithfully teach the things of the soul except by his own knowledge. As long as he is only repeating

what intellectually he has learned he may do a most useful work, but he has not that stamp of first-hand knowledge which carries conviction with it to those whom he teaches. Second-hand knowledge is always liable to be challenged. Questions may be asked which it is almost impossible to answer, if you are only repeating what you have learned intellectually. A necessary stage. I am not speaking against it. All go through it who reach the other. But if the world is still to have witnesses of the immortality of the soul; if the world of the nineteenth century is to have what the world has had in all other ages, the first-hand testimony of living souls that they know that they exist, then men in the nineteenth century must go through the same training that they have gone through in other times, for only thus is first-hand knowledge attainable and the question of the existence of the soul is put forevermore beyond possibility of doubt or of challenge.

The first time there may be a sense of bewilderment, or confusion, or wondering what this strange thing is that has happened; but as it is repeated day after day, week after week, month after month, year after year, that consciousness outside the body is as real and more real than that within the body; for, coming back into the body time after time, the soul experiences that entering the body is like going into a prison house; that it is like leaving the open air and going into a cellar or a vault; that the sight is dimmed; that the hearing has grown almost deaf; that all the powers of the soul are limited and deadened, and that this body is indeed as St. Paul, the great initiate, called it, the body of death, not the body of life.

We call this life; it is not life at all. We call it life; it is simply the limited, imprisoned, dull, dwarfed existence which the soul takes to itself for a short time of its experience in order to gain certain physical knowledge which otherwise it would be unable to acquire for lack of suitable instruments. But as you become men of meditation that higher life becomes your vivid, real life, and this life becomes a sort of dream, recognized as an illusion, as duties that have to be discharged, obligations that have to be paid, where much has to be done; but the world, it is a world of prison, not the world of life; and then we realize that we ourselves are that living, active, powerful, perceiving intelligence to whom the worlds lie open and heaven is the native land, the natural and rightful dwelling place.

These are the lines along which we pass to the final proof of the existence of the soul. See how gradual the stages have been; how we began on the physical plane with physical experiments; how we passed then a little on into the region of dreams and action outside the body; how then we took up the question that we recognize of the use of the difference between the body and the senses and the mind; and then how we found the assertion of something beyond that mind, more real and more powerful than that; and then how encouraged by those lower experiments we penetrated into the higher, and paid the price which is necessary for that first-hand knowledge of the soul.

Truly, it is worth while. I do not pretend that it can be gained without paying the price. I do not pretend that you can lay vehemently on the life of the body and the senses and the mind and at the same time carry on this evolution of the higher life, but this I tell you; that all you lose is merely the pleasure which you have outgrown, and which, therefore, no longer attracts you. You lose that in the way that you lose your toys when you grow out of childhood; you do not want them. It is not that any one takes them away from you or breaks them; you do not want them any longer; you have found a higher enjoyment, toys of a finer kind; but the mind is also a toy though finer than the toy of the senses; that also is recognized as a toy in the higher regions of the life. Gradually you give up then those pleasures; they have lost their savor; but you perform your duties better than you have performed them before. Don't fall into the mistake that some people do when they begin meditating of going about the world in their waking life in a fog, in a dream, abstracted, so that everybody says, "Why, that person is losing his mind." That is not the way to meditate. Meditation makes men more effective, not less keen, not blinder; more alert, not less alert; more observant, not less observant. The stage where people are dreaming is a very early stage of the training of the mind, when they are still so weak that they cannot manage their mind at all; and I have noticed over and over again, if I take for a moment a personal illustration, that I, who have done a good deal in this way of meditation, who have trained myself carefully along the road that I have been pointing out to you, I often notice when I am with people who have never dreamed of that at all and who call themselves quick, observant people of the world, that I see things that they miss, observe things

that pass them unobserved, notice all kinds of tiny things in the streets, in the railways cars, in people, which pass by them without making the slightest impression. And I only mention that to show you that it is not necessary to lose the powers of the lower mind while you are busy evolving the higher. The fact is you have them much more at your command, and just because you do not wear them out by worry and fuss and anxiety they are much more available when you want to use them; indeed, common sense is very marked; reason, logic, intelligence, caution, prudence, all these qualities come out strongly and brilliantly. The man becomes greater and not less on the mental plane because he works in a region beyond and above the intellect. He is given his life. He is not robbed of the lower life; he has lost it, and in losing it he finds it. Resigning the lower he finds the higher flowing into him fully and the lower is more brilliant than it ever was before. He asks for nothing; everything comes to him. He seeks for nothing; all things flow to him unasked. He makes no demands; nature pours out on him her treasures. He is ever pouring forth all that he possesses. He is always full, although ever emptying himself.

Those are the paradoxes of the life of the soul; those the realities proven as true when the existence of the soul is known; and if I have not tried to win you by mere skill of pen or picture, or what would be called appeals to emotion and feelings, it is because I wanted to win your reason step by step along this path, because I wanted to show you without emotion, without appeals to intuition, without making, as I might make, my appeals to that knowledge within every one of you, that you are immortal existences and that death is not your master. Instead of appealing to that, as I have the right to appeal to it, I have led you step by step along the path of the reason; I have shown you why you should take each new step when the others behind are taken; and let me concluding say a word to those who do not need to take the lower steps of this toilsome path, who do not need to prove that the soul exists, who are filled with the consciousness that they are living souls, who, though they know it not first-hand in knowledge, yet have a deep and undying conviction that no logic can shake, no argument can alter, no scoff can vary, no jeer and no proof can change. Beaten in argument, confused by logic, bewildered by proof, they still say, "I feel, I know I am a living soul." To those I would say, trouble not yourselves

about the lower steps; trouble not yourselves with all the arguments I am using as to proof, over and over again reiterated, intended to convince the materialist. Trust your intuitions, and act on its truth. The inner voice never misleads. It is the self whispering its own existence and imperially commanding your belief. Yield your belief to the voice within. Take it for true, though you have not proven it as true, and act on that internal conviction as though it were true. Then begin with the processes of meditation I hastily alluded to. Take as you may take the books where these are traced out for you one by one. Begin to practice them. Do not waste any more time in reasoning out other processes that you are not ready to understand. Trust the voice within you. Follow the guidances who thus have marked out for you, who have trodden that road and have proved it to be true. Then swiftly and easily you will gain the knowledge. Then without long delay you will know of your own knowledge that these things are true. If the soul speaks to you, don't wait for the confirmation of the intellect. Trust the divine voice; obey the divine impulse; follow out the road traced by sages, by prophets, by teachers, verified by disciples who in the present day have trodden it and know it to lead to the rightful goal. Then you, too, shall know; then you, too, shall share; then your intuition shall be confirmed by knowledge and you shall feel yourselves the living, the immortal soul. That is my message to you, then, to those who need not the proof and appeal to the intuition; and in giving you the message I speak not of myself; in giving you the message I bring you no new thing; I confirm to you in your own day and time what every prophet has asserted; what every disciple has taught; what every divine man has proclaimed. As a messenger of that brotherhood, I do but repeat their message.

There is the weight of the evidence, and not in my poor re-assertion of it. What is it that one soul should have found to be true, what all the great souls have declared? If you would have authority, take theirs. If you would rely on the word of another, rely on their word. Remember that what I speak is indeed spoken with my lips, but with their voice, and I bring to you the testimony of the ages; I bring to you the message from an innumerable company. I, but weak and poor in my own knowledge, limited and circumscribed in my own experience, servant of that great brotherhood, holding it the proudest privilege and

delight to be able to serve and to give my obedience, I speak their word. I do not dare to endorse it, as it were, though knowing it to be true. I put it on their testimony, unshakable, immovable, back to the furthest antiquity, down to the present day, an unbroken army of mighty witnesses, an innumerable company of prophets, of teachers, of saints. Their messenger, I speak their message. You can prove its truth for yourselves, if you will.

ANNIE BESANT.

THE PRE-EXISTENCE OF THE SOUL.

THE thought of Immortality is always accompanied with a retrospective as well as a forward glance, and one cannot think of futurity—endless—unaccompanied by the question: “Why an unending future any more than an endless past?”

Only those who have come to accept the truth of a future existence after having been agnostics or materialists wholly reject the thought of preëxistence as associated with the soul, or immortal part of man. All forms of religious thought inculcate a spiritual antecedence for humanity as well as a material one, and there are many religions of the world that distinctly advocate a conscious preëxistence. The great Philosophies of the past and present—Oriental, Platonic and Psychic—advocate without question the entirety of the spiritual existence of the ego; and even Christians accept the thought that “the spirit comes from God and will return to God,” really a restatement of the “Nirvana” of the Orient.

The logical statement is that there can be no “Eternity” that has a beginning; and that which has a beginning in “things” (matter) must logically end in matter, *i. e.*, if the spirit or soul of man commenced to have conscious existence with the human body, somewhere there must be a cessation of consciousness—as the result of disassociation from matter—or the disintegration of matter. All organic forms germinate, grow to maturity, and decay. If spirit (conscious existence) is the result of contact with matter, or is an emanation from matter there must come a time when that contact, or the conditions producing that emanation will cease; that would be annihilation.

From no life that is capable of mental or spiritual contemplation is this thought of preëxistent soul-life wholly removed; every one is aware of possessing grander possibilities than can be expressed. All feel that there is a depth of knowledge within them that could be given forth in human life if there “were but time,” or “another chance”; all have glimpses of this *a priori* state, that there is a vast inheritance of hidden possibilities to be expressed sometime, somewhere, and a vast other realm that holds former expressions or states of being. Memory, ever treacherous even

concerning the common things of daily existence, holds no key to this more absolute realm. In the deeper possessions of the soul it abides; the one certainty of the soul's estate.

The Platonic System of Philosophy makes of this perception that which inheres in the uncreated *ego*, or essence of all life. Even in the works of the somewhat materialistic philosophers of the German schools, beginning as long ago as Kant, there is the distinct statement of "*a priori* mind," of the supremacy of the mind or spirit, in fact a distinct statement of knowledge not born of the senses; the rejection of the material part of man as forming any source of the knowledge he possesses.

We could refer to authors innumerable who distinctly declare a preëxistent state of the soul, and also a preëxistent human life. In such works as "Portent," by George MacDonald, "The Two Destinies," by Wilkie Collins, and his more than equal compeer, and the recent works of Marie Correlli. The great poets have never taught any other system of soul-life than that which is forever and forever.

"From Everlasting to Everlasting" is one of the Biblical expressions concerning the eternity of being. Doubtless all religions that have succeeded, directly or indirectly, the Vedic, or original Hindoo Faith and Philosophy, as well as the Religion of the Parsee and other Oriental nations, bear traces of the pre-existence of the spirit of man either as a primal entity or one with the Infinite. Professor Ghandi informs his hearers in this country that the Jainist differs from the Bhuddist in this regard: that while the latter teaches that the soul, or spirit, is from the "Eternal Good," the Jainist also declares the soul to be an immortal entity.

Our thesis is this: That the soul is an eternal entity, forever conscious of its own being and conscious of existence in outward human expression—that earth-life is but a small—possibly smallest—portion of life, which is endless: one of the steps of a never-ending succession of expressions in other lives and other worlds. That the state of *being*—which is the soul-state—is not exchanged for the state of *existence* by the soul, but the soul expresses itself in the state of existence for purposes of which the soul is fully aware. That Earthly expression being included in the eternity of life, there is, as far as the soul is concerned, no death, no birth, no change—in *esse*. That the soul-state abides forever and continually, even while states of expression are trans-

piring, and sometimes forces the perception of that state through the human consciousness. That as the only unending line is the circle—in mathematics—so in logic the only unending life is forever: a past and future eternity. In fact, no past, no future, but *Eternity*.

That soul brings into expression on Earth or other planets—through successive lives—all that is needed of the *a priori* state, and ultimately all knowledge of the absolute that may be required for the complete expression in the Human life.

This supernal entity, this divine ego, may not resemble—even in the smallest degree—that which is expressed; especially in the primitive conditions of expressions on Earth, but gradually the expression receives more and more of the soul's estate and *suggests*, as well as reveals, the realm of soul that is forever the realm of causation.

Whether this preëxistent state has been connected with planetary life on this Earth, or in some other world similar to our own must, for the purposes of this article, be left to another time to discuss; but the main proposition of absolute Immortality rests as surely on the basis of preëxistence as upon future or continued existence beyond the change called death.

In the mythology of the North-lands, the fair goddess Friega, who dwells in the halls of Valhalla, has charge of souls before their mortal birth and often accompanies them to their human parents and appoints guardian genii to watch over them while in Earth-life. The poets of every age have sung of the immortal heritage of the Soul. Who has not read with ever increasing interest Wordsworth's "Intimations of Immortality," in which the following stanza is found?

"Our birth is but a sleep and a forgetting:
 The soul that rises with us, our life's star,
 Hath had elsewhere its setting,
 And cometh from afar;
 Not in entire forgetfulness
 And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:
 Heaven lies about us in our infancy!
 Shades of the prison-house begin to close
 Upon the growing boy,

But he beholds the light, and whence it flows,
He sees it in his joy;
The youth, who daily farther from the east
Must travel, still is Nature's priest,
And by this vision splendid,
Is on his way attended;
At length the man perceives it die away,
And fade into the light of common day."

Or who does not recall with rapture in Lord Lytton's beautiful translation of Schiller's "Mystery of Reminiscence," the following lines?

"Weep for the god-like life we lost afar:
That thou and I its scattered fragments are;
And still the unconquered yearning we retain,
Sigh to renew the long and vanished reign,
And grow divine again."

To know that for æons upon æons before mortal time the soul was, as for the unending ages of the future it ever will be, links us at once with the Infinite, and the terror of annihilation is lost in the eternal certainty.

The attempt to fix and fasten this *a priori* state upon the human memory, or earthly consciousness is as useless as to attempt to experience the Eternal future in the present; both are soul-possession, and consciousness of both must be in the realms of soul. The glimmerings of this supernal state may sometimes reach the outward mind from within as, forcing itself through the human environment, the soul finds occasion for deeper expression. There is an awareness, a brooding other consciousness that shapes itself to human needs, and forms the luminous background for the urgent human work. But for this the mortal pilgrimage would be a failure, and the oppressions of material life too difficult and stifling to be borne.

[By her Guides through the instrumentality of Cora L. V. Richmond.]

A PRIORI EVIDENCES OF IMMORTALITY.

It is well to remember that there are two and only two kinds of evidences by which the soul's consciousness of being can be realized. However much one kind of evidence may be in demand or may have the precedence over the other, both serve the soul. It is not to be denied that experience or knowledge acquired through the senses is subsidiary and fundamental; nevertheless, it has its office and serves its end. It was never intended in the divine order of the soul's being that facts and phenomena should be exalted above principle and soul, nor is such a condition anything other but antecedent and not sequential to the end in view. All experiences, however fundamental in and to consciousness, are rudimental stages of being. They suggest and evolve spiritual expressions. They imply the sphere of the divine content or entity. They reflect that which is not less nor greater than action but is the source of it and as such they measure the dimensions of the circle of being in the square of existence. The square in mysticism has to do with the soul in its manifest or phenomenal life, the circle or sphere with its unmanifest or non-manifesting life. The *a priori* philosophy is a system of teaching concerning Divinity or Being and deals, not with effects save as they are antecedent causes, but with that which is uncreate, unmanifest, unchanging, eternal and divine. The *a posteriori* philosophy is, indeed, one which considers effects in relation to and in association with causes, and seeks for and defines the law of their causality. It is inductive and not deductive in its sphere of research and exploitation, contents itself with the sphere of phenomena and objective, material existences. Its evidences are sensuous and have to do with the mind in the sphere of transient and passing phenomena and its criteria of knowledge are the gist of the broadest possible generalizations or syntheses of human experience and understanding. It should not be denied that such data of the soul's being, like all natural and perishable forms are of the soul, that they spring from an established and unchanging centre, that they are the fashion of inner states and spheres of the Divine being. Even though one may discredit their message and deny their authority, they indeed reveal in an occult manner the inner

and subjective outline of universal causality and Being. The test of the inductive method of apprehending knowledge is its limitation. A *quod est demonstrandum* which covers only superficial being, sensuous experiences, objective and material phases of the soul's life and being, is serviceable only so far as it finally suggests illimitable and immeasurable capacity of Being; in short, so far as it reveals the divine order of being. Diversity in and through phenomenal being, like uniformity in law and states of action and consciousness, lead to unity and oneness of Being. The outward form hints the fashion of the ideal, the mechanism and organism pre-shadow the entity. And here is where the material or physical world of life becomes the hint of the reality. Phenomena suggest in the divine arrangement noumena as every object predicates a subject. Thus nature and human nature find their source not in inexplicable mystery but in their super- or hypernatural correspondencies. It should here be remembered that when the law or subject of correspondencies is mentioned, the student should not picture in his mind a universe forever dualized. The law of correspondency does not imply duality but unity, not equivalents but ratios, not eternal parallels but centres of being. Differentiation is unity through oneness and not their opposite, and this is made possible by the law of correspondency. The alleged duality of the Cosmos is a theological solecism and heresy. It is unthinkable, for one can conceive as Pythagoras taught of one composed of two correspondents but not of two equivalents. One is in the concept of two, but two is the one differentiated, not made impossibly greater. The two as odd and even are but expressions of one thorough differentiation. The one is to its odd as one is to its even or let it thus be stated:

1 is to its odd as
 1 is to its even.
 Its even is to its odd
 As both are to 1.

Upon this formula the cosmos rests. Plurality in and through one is possible as is evident in the sphere of genitive and generative life—but this process is the uncreate and unmanifest in creation and manifestation. So that in order that the relation which exists between matter or phenomena and soul be perceived, too much cannot be said of the unity of soul which is eternally expressed. The natural and spiritual man are not segregated but

united, but the one, as such, is limited by materiality and its law, the other is governed by spirituality and its law. And here is where the two kinds of evidence, by which the soul's eternal being is realized prove their value and use. The pre-mortem or post-mortem evidences of the soul's immortality are demonstrable; that is, it is possible to show the power of the incarnate and ex-carnate spirit through favorable conditions. Such demonstration is satisfactory but not sufficient nor final. It is a relative but not a personal test of spiritual sovereignty. It is not a conscious realization of divine and psychic immanency. It is an *experience* but not a *realization*. And it is just here where the spiritualist fails utterly to imply what is applied by the phenomena of post-mortem spirit power and it is here where the *a priori* evidences of immortality open up their sphere of divine and imperishable possessions. To realize a consciousness of existence is a step to a deeper realization of an extending and enfolding consciousness. As birth is a sequence, not a consequence of Being, so Death is a consequence, not a sequence of Being. Existence is consciousness bounded by births and deaths but being is consciousness in a sphere where birth and death are impossible and where eternity is realization of Being. The path which leads to this beatific realization is open to all, but it is veiled from the eyes of those who still pursue the river to the ocean.

J. C. F. GRUMBINE.

THE DIALOGUE.*

PERSONÆ.

SOCRATES.

ZOROASTER.

JESUS.

PLATO.

XENOPHON.

APPOLONIUS.

THE gray mist of dawn was spreading over the eastern sky while the stars, which had been so radiantly beautiful throughout the night, were fading from sight. An inexpressible calm held all things in its embrace. The ether was permeated with a delightful fragrance which floated like the perfume of lilies wherever it listed. A subtle and penetrating magnetism touched the soul keenly and awoke it to the consciousness of the new day. The sun's radiation filled the spheres with a soft, golden light, but this common phenomenon was felt rather than seen. Circles upon circles of bright light rolled into view, filled with millions of intelligences who were sweeping in a certain direction and as quickly passing out of sight. These circles were of various degrees of luminosity and disclosed the myriad spirits which they enfolded as a flower reveals its crown. Each school, for schools of spirits they were, was beginning, nay, continuing its study of illumination as illustrated and symbolized by the sun's radiation.

At daybreak, Xenophon, accompanied by Plato and Appolonius were gliding leisurely to the Pantheon to make preparations for the conference which should call together Socrates, Zoroaster and Jesus, when a certain problem of the soul was to be considered for the benefit of a vast assemblage or school of spirits, who after death found themselves in a rudimental but aspirational stage of development. It was noticed by Xenophon first and then by both Plato and Appolonius, that the ether was pervaded with a rare wave of glory. It seemed like a beautiful vibrant

* In all these dialogues Socrates will be the spokesman; the place of meeting will be either a beautiful grove or a gently sloping hill adjacent to the Pantheon or the Pantheon itself. The Pantheon is a sacred temple where the wise and good of all nations and ages gather to teach, council with each other and receive new and added illumination from superior souls.

sheen which touched the land and sea. It rose into the ether as the light of the sun fills the atmosphere and it was so uncommon an appearance that surprise and then awe filled their hearts. Each hypothesized a cause and watched the vibration as it ebbed and flowed in rhythmic undulations. It seemed to emanate from an imperceptible source and yet it floated into and out of spirit everywhere. It appeared at times to emerge out of darkness and roll into openness of lucid space. It was Appolonius who believed that it issued from the earth. It was a peculiar light tinged with violet and tintured with a transparent red, but these colors were not visible to the naked eye.

When these three souls reached the hill which nestled close to the Pantheon, they were met by Jesus, Zoroaster and Socrates, who seemed to have observed the same manifestation and were deeply meditating upon it. A profound silence fell over the six as they met. When salutations were exchanged a veil seemed to lift from their faces and each stood forth in a transcendental beauty of personality, unique, indescribable, absolute. Plato turned to Socrates as he watched the appearance transfigure the ether and asked in familiar discourse what cause could be assigned to so peculiar and transcendental a phenomenon?

Xenophon—"Tell us, O Socrates, if it be possible that the universal spirit has begun a new dispensation?"

Plato—"Be assured, O Master, if such is the case I understand the vision of the angel which appeared to me recently. For no other than Beatrice showed herself and revealed to me a new and unwritten page in the book of life and with a serene smile vanished from my presence."

Appolonius—"And I would know, O Socrates, if it be possible for the sun or a new orb of light to cast its negative on our planisphere in such wise and thus to surprise us? It is surely an explicable phenomenon. Explain it to us, if you will, Socrates.

Socrates—"There is but one cause which can be assigned to so wonderful a reflection or appearance. He who resides in the subjective spheres of being, having survived the change called death and passed to the celestial plane, has a freer opportunity for observing the planetary and psychic changes and of realizing the law of the soul's unfoldment. Here, indeed, we can perceive the spirit immanent in all things and uncover to our view what had been hitherto, in our former life, an impenetrable mystery. Here we deal with causes and psychic forces and realize the law of corre-

spondencies. But we are met constantly with fallacies of sense which do not belong to but overshadow our present state of being. We draw inferences and make analogies which have no cause or explanation in spirit and the memory of preëxistences confuses the soul emerging out of an old into a new sphere of being. The consciousness which never dies lingers on, while struggling to free itself from the old conditions, while the newly discovered powers, enthralled by the limitations of an antecedent consciousness and form, fail to express themselves independently or freely. That which you have observed is a natural result and sequence of the soul's aspiration and activity. It is the composite expression of a spiritual emanation which touches our world and gives it a lustre in proportion as it is definite, concentrated and real. Notice," and he pointed in a westerly direction, "yonder on the horizon as it were, beneath our feet is the earth, surging in a sea of dense, murky vapor. Perceive within this vapor, most lurid and coarse, a fine, penetrative effluence which streams forth from many uniform centres and coalesces below or within this cloud. Look still deeper and you will notice that this atmosphere of light ceases to be visible because as your vision concentrates upon material objects it loses the element of lucidity and adapts itself to its environments, just as the material vision through the organ of sight adapts itself to the rays of solar light. Spiritually this impress of power does not lose its coherency nor quality, it is eternal—we who unconsciously loosen our concentration and familiarize the vision with immediate objects of interest forget that spirit measures its ratios of light and the contents of consciousness by the perception. The perception is environed or enswathed with veils which are its trances. These veils are a form of light and consciousness but gear the soul to a specific course of action and render two rates of action or vibration impossible at the same time. Thus, while the point of vision or perspective does not and need not change, the soul conditions itself to these collateral and interrelated spheres of vision, the words normal or natural and supernormal or supernatural having reference to the sphere of the perception in which it is interested and engaged; by the law of correspondency the mystery is removed and you are able to relate this appearance to its cause.

While he spoke a beautiful light shone from his soul and lit up their forms.

"To proceed a step further," continued Socrates, "it will be necessary for us to realize that nature and the soul act in uniform

rhythm. The play of the outward forces reacts psychically and casts its photosphere upon the spiritual zone. This is due to the law of reflection which is likewise the law of light and being. An endless series of sequences are ever operative. A thought burns like an incandescent light and in the astral world projects its aura. It flies like a spark from a fire, is lost in material expression but shines on in the realm of divine causality. This planet which you see as a speck in inter-stellar space was once a dark globe. No interior reflection shone through its aurora. Vulcan forged no thoughts which penetrated beyond and through this cloud. This was a period of spiritual dormancy and adolescence. Fire and light there were but a fire and light of fierce electrical forces consumed in passion and desire—often in beastliness. The Egyptians had not constructed the sphynx nor had the Greeks built the Parthenon. Zoroaster here had not offered up his sacrifices and prayers to Ra, the famed city of Heliopolis had not arisen on the banks of the Nile and civilization rummaged in vain through savage breasts for fruition and its ideal. This light (behold how it now shines upon us like a halo) gradually awoke the world from its psychic sleep. In the east and west its effulgence glowed unceasingly. It undulated on and on, touching the mind and the senses, and through intuition and conscience revealed itself as *Zeus*,* having many embodiments or vessels of radiation in the form of Zoroaster and Jesus who bore witness to this light. This illumination is the sphere of Atma—its outer circle is the atmosphere. It is the slow awakening of the soul to its celestial and spiritual possessions which infills our vision with an ineffable light. This appearance will change but we shall behold its deeper expressions. Gradually it will fade from our view because its lustre pales before the light which now shines from above. It is not the shadow of a new sun, O Appolonius, but as you first surmised, it is from the earth. We thus see how far the vision of Beatrice of whom Plato spoke has fulfilled itself. But come, the Pantheon is already filled and Ariel wafts us hither.”

A vast concourse of souls opened up before them as they glided into the Pantheon. Few, indeed, of those who were present, numbering, if we recall the number correctly, thirty thousand, could either see or perceive this group of wise men as they entered, nor as they approached the open space where they were to hold discourse. It must be remembered that lucidity of spirit in

* From *zco*, to rub, hence the Light Giver.

all spheres where the vision is active, depends upon states of the life. An inexorable and unchanging condition separates each soul from the other and holds all to the law of clairvoyant realization. To be is to see as well as to perceive, and both the vision and sight coördinate themselves to the states of being. A rudimental experience signifies a primary and fundamental stage of spiritual unfoldment and illumination.

Gradually these celestial masters transfigured their forms (with which they clothed themselves for contact and identification) with a light that photographed to each one a definite personality. As their light and forms became visible a hush fell over the assembly. It was immediately noticed that certain delicate rays of light connected each one with the other and with the guides or masters. When Socrates appeared in their midst and addressed them in words of welcome a smile lit up their countenances which fairly glistened. On the right of Socrates stood Jesus and Zoroaster and on his left the beloved three, Plato, Appolonius and Xenophon, who bear the name of "the inseparable." Socrates turned to the people and without any gestures or flourish of words touched upon the necessity of personal experience as a basis for any sort of real or ideal consciousness. He did not disparage any system of education which had not for its sole object the attainment of the good, but he emphasized the importance of a clear and definite perception of the object of experience and the end of education. He hoped that the wisest course would at last prevail, when the necessity of the law of contrast will have been outgrown and when the good will be the all in all. In the rudimental life, experience, he said, had the precedence over illumination. This is due to the emphasis which man placed upon the natural and not the divine order. His analogy or illustration impressed his audience deeply. What is the sound of the harmony of this lyre to you now, and he touched the instrument which stood near him. You do not hear the coarse vibration which I have produced, and which is, indeed, quite tangible and palpable to the material and clairaudent sense. You have no perception and hence no realization of it, because it touches the soul in other and lower states of its expression and thus appeals to it. Here the record of it must be obtained by a higher and diviner process. The experience of the sound did not create in the soul, nor in the instrument, harmony. It awoke in it an impression of harmony but even the impression grew out of the harmonial sphere of the soul, not out of the instrument or the experience of its vibrations.

Thus harmony is a state of the soul which any one who understands the science of expression can evoke and inspire. It is this harmony which is of the soul and which matter echoes and expresses which we compare with illumination, while the sounds of music proceeding from this instrument are but its manifestations which condition all experiences.

He had proceeded in this fashion at some length when, turning to Jesus he questioned him about the resurrection, which was the subject of the argument.

"Tell us, O Master, wherein the Jews differed in their teaching of immortality from the wisest of the Hellenes, for we would be informed upon so important a distinction. If it be true that the seer of Israel was one guided by the daemon or spoke in trances* and thus lifted the veil of birth and death, may it be made clear to us by one who claimed pan-theistic wisdom.†

"Hear, O Master of the Hellenes, what I have to say. It is true, verily, that the seers of Israel disclaimed an exclusive revelation and realized as they foretold the one universal kingdom. The Greek and the Jew enjoyed a divine leading, both unique and ethnic, for God is no respecter of persons. We affirmed that the eternal is one and perceived the Divine Presence in all life and nature. Our traditions and theology were not always the offspring or result of direct guidance or inspiration, but became a mixed literary composition and compilation. The literal often choked out the spiritual and the personal took precedence over the divine order. The form was exalted and everywhere idolized, while the essence was neglected and forgotten. Each new prophet affirmed the divine order against the corruptions of the hierarchy and lifted the veil of the future that the power of spirit and the authority of the message should not be denied. But in vain the prophet cried. The desire of the people was in the keeping of the priests and the old order swallowed up the new. The end was foreseen and foretold by the seer and speedy disintegration and dissolution followed. The new, the highest, the perfect rolled on into judgment and God was not mocked. The time came when the revelator and the revelation drew the hearts of the people from authority and won them to the one and

* Here it will be noticed that Socrates when last embodied, spoke and acted by an inward direction designated the daemon, while the Jewish seers were supposed to have uttered their prophecies and received their knowledge of a future state mostly in trances.

† "I am in the Father and the Father in me."

only God; but the vision, like a transfiguration, became but a passing phenomenon. The seer ever spoke under a divine effatus and often in trances and vision received the message of the angels and the Eternal. The manifestations of the spirit were not misprized save by the priests, who jealously and enviously guarded the people against open rebellion against them and apostacy to the church, and who hoped to confine the spirit to Israel and make a cabinet for the Lord. This was not to be, for the message was to go forth unto all the world and this saying (Luke 9: 50) was to be made clear as was taught through my lips, "for he that is not against us is for us." It will be perceived that the Jewish seer held to the divine order and saw in the openness of spirit the sphere of the Light.

Now, as touching the argument, the seer realized the immortality of the soul through the daemon and the trance. An inward direction shaped his career and exalted before him the imperishable and incorruptible treasures of heaven. He had no fear of death nor the end of death. He wrought miracles to prove the power of the Spirit and to suggest by this form of analogy and allegory the immanency or indwelling of spirit. Few were sufficiently intuitive to understand the symbol or the teaching. In the mountains it was my custom often to repair; there to hear the voices and commune with the invisible ones. In the ecstatic state which the Pythoness enjoyed, my experiences were sublimated and my forces and elements were refined and restored. Glorious indeed and beyond compare was the halo of the ineffable light that shone upon me when in the silence alone and apart from the multitudes. The cause of this I knew. The guides who appeared to me manifested themselves to the chosen three on the mountain. There, Peter, John and James saw them. They were Moses and Elias, the beloved, ever with me in my work, ever aiding me in all I said and did, ever guiding me in my course.

In other fashion the seer was guided and this I shall now seek to explain.

(To be continued.)

THE EDITOR'S TRIPOD.

PAUL AS A REINCARNA- TIONIST.

In a recent lecture by the Swami Abhayananda before the Adwaita congregation of Chicago, the following quotation from Paul's letters to the Romans (vii. 9-11) was made to affirm the doctrine of reincarnation: "And I was alive apart from the law once, but when the commandment came, sin revived and I died." It was a rare stroke of genius, if not a gleam of illumination which made the Swami associate Paul with the school of reincarnationists. Such heresy was never before charged against him and it must be confessed that could the point be raised in theological circles, fresh interest might be taken in Pauline Christianity, especially in Pauline homiletics and exegesis. The passage itself is a portion of an intricate metaphysical disquisition upon the divine law. Paul, according to his own testimony, as the natural man, lived his life without any intelligent perception or even consciousness of the law, but when he awoke to the knowledge of the commandment (Moses or the external law), sin revived and he died; accordingly, he passed into the celestial sphere where the natural man, conscious of and tempted by sin, yielded to it and died. This karma or victory was not settled or achieved, she affirmed, in one embodiment, or perhaps one series of lives but in a sequence of lives by which the celestial awakening came when the natural yielded to the spiritual and death was swallowed up in life.

AN ISSUE.

And here the question arises, does the soul's apotheosis depend upon a series of reincarnations or upon the resolution or desire to be god-like? Is any time more opportune than the present, which is of the sphere of eternity? Does embodiment depend upon expression or *vice versa*, and if the latter, is it not true that the prerogative to be divine is as commanding and as possible of realization now as in the waste or extension of time? Is not karma itself, to say naught of the phenomena and experiences of re-births and reëmbodiments, proof that now if ever is the acceptable time and occasion for deification? And is not such a triumph the result of a choice of the law, rather than a lively and incessant infringement of the commandment to which Paul was once subject? If the soul is divine it can realize it and it will realize it when it not only desires the perfect but chooses it and lives it. Then and not until then it is wise to observe, reincarnation ceases to be a necessity.

DON'T WORRY CLUBS.

The recent publication of the book "Don't Worry; or the Scientific Law of Happiness," by the author, Theodore F. Seward, has kept alive the negative aspect of a religious movement which began ostensibly in Christianity, but really antedates it by many thousands of years. Both words "Don't Worry" suggest negatively the heart of the movement which is *optimism*. It is a popular phraseology with which the masses are familiar, and which will capture them only so far as they perceive the rational and spiritual grounds for the command. It may be further said that an ever recurrent objection will be made to the book that "Don't Worry" is impossible so long as poverty or the

politico-economical conditions prevail by which the few enslave the masses, by depriving them of the opportunity for life, liberty and the pursuit of happiness. Whether the evil against which Mr. Seward directs his arguments is one inherent in human institutions or in human nature, whether it is to be outgrown by the slow, natural evolution of the human race or erased by metaphysical action, true is it that the seed of salvation is in optimism. No faith or science is so vital to the soul's unfoldment and security as that which make hope and trust both rational and possible. It is either the will of God that man should be happy or that man can be happy, and since these propositions logically imply the ability to realize happiness, there are some possible reasons for even the negative position of "Don't Worry." It is insight and vision of the deepest spiritual sort to perceive that happiness is implied in the opportunity and capacity of the soul's being. Each can have it for the seeking. The law for its realization is uniform, unchanging and eternal throughout the cosmos. God is no respecter of persons and each one can realize what is potential in all.

While we prefer an affirmative and positive philosophy of Divinity, all methods of attaining the good are praiseworthy. The "Don't Worry" Book and Movement would have had no existence had the western world obeyed the beatitudes of Jesus. Don't is always sequential to infractions of the Divine Law.

**WILLIAM M.
SALTER AND
THE BIBLE.**

The ethical culturists like all reformers and teachers are creatures of the times. Epictetus, Seneca, Aurelius, mirrored the critical spirit of their age and foreshadowed its loftiest thought and ideal. Few, if any of the school of confirmed ethical culturists have been seers. Hence one, if not the chief weakness of their system of utilitarianism is their utter disaffirmation and lack of knowledge of the soul's divinity. They may postulate and affirm it and upon a beautiful and fascinating ethico-scientific system establish a faith in the spiritual universe, but so far as possessing a vital revelation for or spiritual knowledge as a basis of their system of philosophy, they are conspicuously lame and woefully ignorant. Hence they, like the ultra-radical Unitarians, apologize for all that is supernormal or hyper-sensuous in the sphere of phenomena in the Old and New Testaments or explain it away by sincere argument or adroit and subtle casuistry.

When, therefore, Mr. W. M. Salter, in two ethical addresses upon "What is of Personal Value in the Bible?" speaks of the characteristic feature of the New Testament as the attitude of hope and expectancy which inspired Jesus in his ministry, he touched purely the hem of the garment, omitting the salient, deepest and absolute virtue of his sacred office and that which, indeed, will ever distinguish the seer from the philosopher—a realization as well as knowledge of divinity. Cut out this, the very core or heart of religion from Christianity and it is reduced (and we do not say it irreverently, nor to reflect discredit upon what remains) to a system or lack of system of ethics or morals. We do not emphasize either the phenomenal or noumenal evidences and phases of the career of the seer above the spirituality which sought action in conduct through love, but these very rudiments so to speak, like forces which show the direction of the Spirit, as John remarked, evidence superior and super-sensuous spirit and divine power. And while pre-mortem revelations and communications are just as much in order and evidence today as post-mortem, surely it will not be denied that continuity of life beyond the change called death is not a momentous question, and if

answered in the affirmative will go far toward creating hope and expectancy in the divine order which is potential in the world and hence is surely to come. Why, except for similar, if not identical reasons, should we labor for beneficent existence and not for beneficent eternality of being? And if the whole of life is not dependent upon the law of a part of life why bend all of the energies upon that which history proves (by the ethical rules applied) is an ever present dream and hope, but never an omnipresent realization? And this lack of vision or pre-science of the divine order which vision and pre-science fired all seers in their ministry and clothed them with power and authority, is just what is needed in the world today, and which we believe Mr. Salter possesses to a remarkable degree, could he but realize it. All men could be swayed by it from within as well as by it from without and through others; and could it inspire men as it will when it comes home to them as it did to Socrates, Jesus, Paul, Savonarola, Jean d'Arc and others, however indefinite and misleading their thought of it became in the letter which killeth, then ethical culture will indeed be what it now seems, a pure, white raiment for the sinless man and woman. Service and use would be exalted and everywhere the light of the soul would transfigure man's countenance because, true to the divine law, each one would say: "My Father worketh hitherto and so I work," and that work is "to do the will of Him that sent me." Altruism and optimism, not egoism and pessimism would throw aside their crutches and the heart of man would spiritually palpitate and become whole.

BOSTON AND CHICAGO.

These two cities so alike and yet unlike, illustrate opposite poles of one spirit. Chicago is aggression and progression in its rudimental stages of expression, while Boston is conservation and unfoldment in its mental stages of expression. Both cities are remarkable psychic centres. One is magnetic and the other electrical, while Chicago, which incarnates the magnetic force, would likewise illustrate the broader material idea of freedom. While in Boston there is a livelier interest in psychical and metaphysical affairs, yet in Chicago the mystical Enceladus is still struggling for action. The painful struggle for existence is here more defined, and the ceaseless grind of the mills of the gods is heard on all sides. Ceres is in evidence and not Pallas, nor Psyche. Chicago is the diamond in the rough. Boston is already opalescent and a sapphire. One notices the palpable effect of Boston culture and the metaphysical movement on even the common agencies and means of transportation as the electrical cars. Even though comparisons are odious, yet it must be said that Boston is superior, in even that phase of its civilization to St. Louis, New York and Chicago. There the cars are clean, the people uniformly courteous and well-dressed and act as if in their drawing-rooms. The cars and service are of the best and all honor and praise must be bestowed upon the management, who are interested in an ideal and not merely in dollars and cents. Here the cars are an abomination and an insult to the dignity of men and women. They were made to haul nerveless, senseless, feelingless creatures. They are not fit for even mules or alligators. But such a condition shows a thing or two to any one who cares to think. The streets are untidy and unwholesome—but better things are promised and will come, thanks to the Sir Oracle of the new municipal government and increased appropriations. The Chicago press, with no exceptions, is better edited than the Boston press, which is saying a good deal, and it is to be hoped that it will prove more sincere and truthful than is the rule in its criticisms of the "Strange God"

and in its attitude to movements and innovations it has not the disposition nor capacity to understand. However great Boston is, Chicago is a seed which has in it the promise of the future.

STUDENTS OF THE TRUTH

It is alleged that the Truth Students of Chicago under the able and sincere leadership of Mrs. Fannie Harley, are the advocates of a new religion. We hope that this new religion will not be like the old, so exclusive and sectarian as to make it a mere name rather than inspiration or a movement. To be, rather than seem, religious; to be truth, rather than an advocate or a dreamer in and of it, is most desirable and most needed. How long will it be before the scripture teachings of Jesus (Matthew v. 16; vii. 2; Mark ix. 38-41; John viii. 7, 8) will become the ideal of the new religion as it was that of the old nearly 1900 years ago? If this body of students can apply as well as supply truth it will indeed have a mission and a message. If not, it as a sect will be and should be treated as such, for it must know that the spirit alone giveth life and that is what the world needs—not an endless series of variations upon an old violin—but life, harmony, love, unity, peace. Has this society a creed and a censorship concealed under the white robe of its apparent Christ-likeness?

THE SILENCE.

What a sweet and consoling experience it is to be able on all occasions and at all times to realize the opportunity and sacredness of the Silence, and that, in the outward jar and mar of circumstance and material affairs, one can enter into it, securely hid within and fortified by it, so that neither discord, jealousy, hatred, selfishness nor evil of any sort can trouble one. This state of Nirvana is attained by genuine, wholesome spirituality and not merely by concentration and centralization, worthy offices of codes of spiritual ethics. The silence is realized by aspiration through worthiness and not by any objective or subjective attitude of metaphysical, cabalistic or magical ritual or unction. The silence is the atmosphere (atma-sphere) of spirit and can only be realized by being consciously ensphered in and actively alive to it. As to realize the truth is to be it, as to enjoy the good is to live it, so to enter into and be clothed with and glorified by the sphere of atma, the soul or the silence, is to obey the law of its being. That kind of silence is the one which Jesus likened to the closet where the voice is always heard—the voice of truth, love, guidance, the *Vox Dei* in the wilderness.

THE HIGHER PROPAGANDA.

It is the intent of the editor and his brilliant corps of contributors to place before the student of metaphysics a magazine which has long since been desired and which will attempt to satisfy his unbounded psychic needs and aspirations. It will be neither Oriental nor Occidental in its genius, but cosmical, and its mission and message are to those who have heard the voice in the wilderness. There will be no effort to propagandize—the success of the magazine is in the good that it will do, not in the commercial value which may grow out of its material and spiritual triumphs. It will be a book for the lovers of the silence and who, to quote Shakespeare, find (the universe is but a reflection of the universal spirit) “tongues in trees, books in the running brooks, sermons in stones and good in everything.” It will answer the soul’s longings and by piercing through the veil of the senses and removing the glamor of desire and striving, it will establish peace in the soul and light above and within the shadow of the shining splendors of earthly and fleeting pleasures. It will compel coöperation as its inspiration becomes an experience of each one’s need and destiny, and it will grow in power, not by the numerical extension or growth

of its subscribers, but by the luminosity and consecrated piety of its disciples. Its work is to grow saints and angels, a beautiful labor for young and old, and psychiculture must be the test and fruition of its ministrations. May the disciple take up his cross to pass from transfiguration and crucifixion to ascension and glorification. The guidon calls each to the beatific vision and apotheosis.

LITERATURE.

IMMORTALITY AND THE NEW THEODICY. By George A. Gordon.

One is pleased but disappointed in reading this scholarly but narrow treatment of the subject. Dr. Gordon is reputed to be a Unitarian clergyman while identified with an ultra-Congregationalist following. His essay was written under appointment for Harvard University in compliance with the Ingersoll lectureship bequest. As the arguments are novel but not new, one is disappointed in not finding some acknowledgment of physical or metaphysical evidences instead of arguments, which are tiresome and unsatisfactory, by which the agnostic and doubting Thomas might find some scientific and rational basis for faith and knowledge. As it is, Dr. Gordon does not so much as substantiate the evidences of Christianity, nor accept the abundant evidences of ancient and modern spiritualism, metaphysics and psychology as elaborate an argument based upon unanswerable hypotheses. None who understand the Unitarian genius of criticism and theology will be disappointed. One will be surprised that a fund should be set apart by a board of trustees who do not allow such men as Professor W. James of Harvard or Mr. Richard Hodgson of Boston to throw some spiritual light upon a subject which the average Unitarian shows an incapacity to penetrate and an utter lack of spiritual vision to understand. Houghton, Mifflin & Co., Boston, publishers.

SEEKING THE KINGDOM. By C. B. Patterson.

Charles Brodie Patterson is a rare thinker and one who is amply qualified to write upon spiritual science. In this book as in "Beyond the Clouds," he opens the vision to laws, forces and states which the student will perceive are fundamental realizations of the spiritual life and being. The books are helps to spiritual unfoldment and while free of mysticism are written by one who lives in the spirit and speaks with authority. They are sermons which will prove more helpful than a galaxy of "Don't Worry Clubs." For sale by the Alliance Publishing Company, New York City.

IN SEARCH OF A RELIGION. By Dennis Hird.

A story of reconstruction and revision of a once vital religion, an attempt to point out some reasons why Christianity has lost grounds as an exoteric or historical faith, and why it should still win the hearts of society as an inspiration of love and duty. The author shows that there is a vast difference between the divine and realized ideal and feels inclined to believe with Christian scientists, no doubt, that Christ is never to be literalized or materialized, but ever to be spiritualized: that Christ is the epiphany of the Divine Immanency realized by consecration and not by any unc-

tious and solemn assent to a ritual of sacerdotalism, however venerable and time-honored. G. P. Putnam's Sons, Publishers, New York and London.

**THE COLLO-
QUY. A POEM.**

Summarized by
Josiah A. Seitz.

A very sweet, elevated and beautiful poem on the soul's aspirations and seeking after God. It reminds one of Oliver Goldsmith, because it would be just such a quaint and homely pastoral, full of inspired lessons for common folks as he would write. G. P. Putnam's Sons, Publishers, New York and London.

IN MEMORIAM.

By Alfred Tennyson. With preface by Henry VanDyke
Ills. by Harry Faun.

This is certainly the most beautiful work of its kind extant, elegant in binding, artistic and exquisite in its make-up and filled with the daintiest and most delicate art illustrations. Who would not love "In Memoriam" in such a garden of rare exotics? This is indeed a sermon on the Mount where one can hear the beatitudes as from saintly lips and associate them with pure, unsullied lilies of the valley. The poems are familiar to the English-speaking race and yet since Alfred Tennyson's transition one can remember the poet and his spiritual work best by associating him with such works as keep alive his thought and his vision in a world of art and beauty which appeals to the divine in nature and spirit. Fords, Howard & Hulbert, Publishers, New York.

**PLATO THE
TEACHER. Se-
lections by W. L.
Bryan, Ph.D,**

The author of these translated selections from Plato's Dialogues apologizes for Plato's theology by saying that his conception of God and man's relation to God falls far short of that shown to us by Jesus, which we regard as wholly irrelevant to his work. The selections themselves are meritorious and contain in a manual form much of the gist and essence of Plato's philosophy. Such a work may never become popular, although it will prove valuable to the student who cannot afford the complete works or to those who are too busy in practical pursuits to enter into a serious study of metaphysics. Charles Scribner's Sons, Publishers, New York.

LITERARY NOTES.

**LITERARY
NOTE ON
CLAIRVOY-
ANCE. By W. J.
Colville.**

W. J. Colville, in reviewing J. C. F. Grumbine's new book on "Clairvoyance, Its Nature, Law and Unfoldment," writes thus in the Banner of Light, which we reprint for the benefit of those who are thinking seriously of purchasing the book, which is \$3.50. He says:

"There has recently appeared in print an important and most instructive volume on the above fascinating theme, from the truly-inspired pen of our gifted brother, J. C. F. Grumbine, who writes as the exponent of the spiritual order of the White Rose. The lessons which constitute the volume are of great use and interest to all who desire to familiarize themselves both with the clearest scientific view of clairvoyance yet presented to the reading public and the most efficacious means for developing the faculty in themselves by means of a series of simple and very practical experiments which

many of Mr. Grumbine's students in various places have found highly beneficial in many ways, besides being conducive to attaining the central object for which they are designed. The style of writing, though clear, is decidedly profound; the book is therefore one which cannot be profitably glanced over and then laid aside. It is a *vade mecum* for the earnest student who desires to digest and assimilate what is read.

"To the thoughtful mind such a book is a real treasure, and one of its advantages is that it is admirably adapted to read from in select classes and reading circles where meditation and friendly review are alike in order. The great charm of the book consists in its entire freedom from all unnecessary mysticism; the author teaches that clairvoyance is a faculty inherent in human nature, rather than a special gift arbitrarily bestowed upon a few.

"As he tells us how to go to work to unfold our latent powers, this author does really help his readers to practice as well as to theorize. The book is divided into a course of systematic lessons, each being followed with suggestions for special experimentation. All sincere students of the psychic realm will do well to read and study this excellent volume."

TO AMERICAN AND ENGLISH PUBLISHERS.

All books and magazine publishing houses that desire to coöperate with "Immortality" and receive attention and notice in forthcoming numbers of this magazine should place "Immortality" on their list of reviewers and send their publications, of whatever range and variety of topics, whether history, fiction, literature, philosophy, etc., to the literary editor, J. C. F. Grumbine, 7820 Hawthorn Avenue (Station P), Chicago, Ill.

SPECIAL LECTURES IN CHICAGO.

The editor will begin two special courses of lectures at The Order of the White Rose parlors, suite 418 (Le Moyne Block), 40 East Randolph street, at 2.30 and 8 P. M., in June and July, with the following program:

AFTERNOON COURSE—2.30 O'CLOCK.

June 7. Tuesday, Controls, Messengers and Guides and Individual Sovereignty.

June 10, Friday, Mediumship and Seership.

June 14, Tuesday, Clairvoyance and Intuition.

June 17, Friday, The Evil Eye, or Black and White Magic. How to Conquer our Stars and Fate.

June 21, Tuesday, The Science of Telepathy and Suggestion as Applied to Social and Commercial Ends.

June 24, Friday, How to Govern by Magnetism and Divinity; The Law of the Will.

June 28, Tuesday, The Oracle of the Soul, with Practical Experiments in Sea-shell Monotones.

July 1, Friday, The Mirror of the Soul, with Practical Experiments in Crystal Gazing.

EVENING COURSE—8 P. M.

June 7, Tuesday, The Sub- and Hyper-consciousness.

June 10, Friday, The Spirit World and How to Enter it.

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